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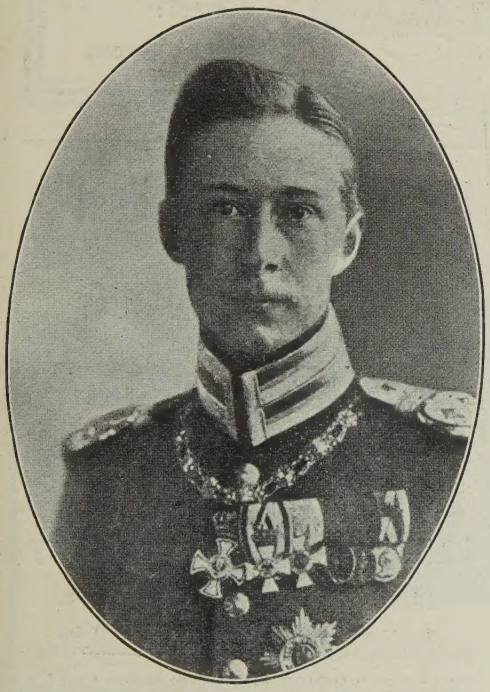
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



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Of the Church—By the Church—For the Church

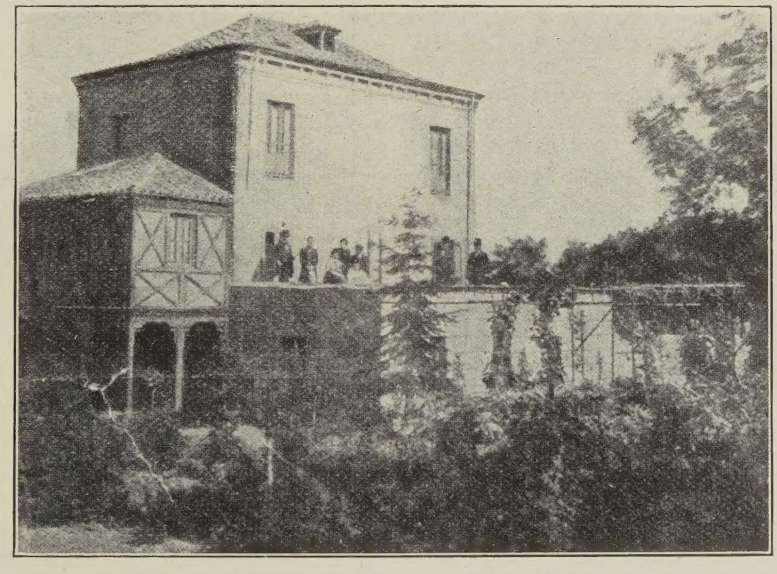
Luther League Review

Protestant Orphanage in Spain

In the House of Philip II

ABOUT four years ago, in Spain, Pastor Fritz Fliedner, a brave and faithful servant of God, died. His father founded the famous deaconess institution at Kaiserswerth, in Germany. In 1868, when he was twenty-three and when by a successful revolution Spain had won a degree of religious liberty, young Fliedner went there to inaugurate a work of evangelization. He soon opened a Protestant orphanage and school, and the interesting fact is that Pastor Fritz Fliedner's Protestant orphanage came to have its summer home in the former residence of Philip II, the arch-persecutor of Protestants.

Thirty-three miles north of Madrid the Guadarrama Mountain chain, rising to a height of 9,000 feet, is capped with a crown of snow until the middle of July. About half way up the mountain, and on a clear day within sight of the capital, rise the towers and dome of the mighty monastery, called "the royal seat of St. Lawrence," but known better by the name of the little village, a mile lower down the hillside, Escorial.



THE HOUSE IN WHICH PHILIP II ONCE LIVED, NOW A TRAINING SCHOOL FOR MINISTERS.

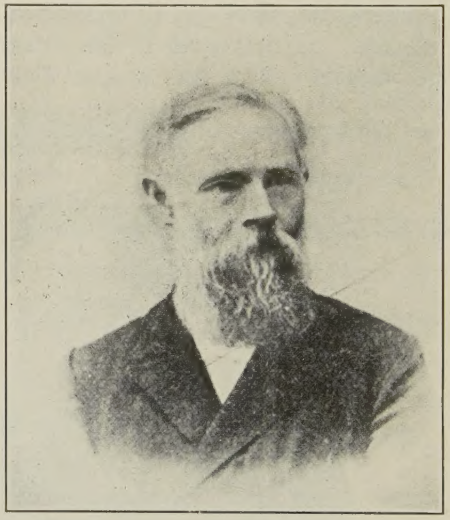
The deadly fanaticism of Philip II, called by his contemporaries "the devil of the South," is embodied in the Escorial. Its cost was enormous. In the form of a gridiron and the symbol of the saints roasted to death, the Escorial is imposing only by the colossal dimensions of its gray stone block and immense pile of building. At once a monastery and a pal-

ace, its sombre appearance makes it look like a prison. The building is the price of a vow. A foreign Ambassador, who was being shown the monastery and hearing the story of its origin, said: "Indeed, how great must have been the king's fear that he should make so great a vow." On August 10, 1554, at the battle of St. Quentin, Philip had vowed to build a monastery to the saint of the day if the victory should be on his side. He was victorious. The day was that of the Holy Lawrence and the king fulfilled his vow by building this monastery at a cost of over 5,000,000 ducats.

Here are the sepulchres of the Spanish kings. They lie in the vault of the great church erected in imitation of St. Peter's in Rome. The tombs display all the ostentation of the graves of royalty. The church above the burial place is plain, imposing and elegant. But the costly magnificence cannot dispel the gloomy, dark impressions made by the building. The hundred and more cells of monks, huge blocks of granite heaped together like a gray stone pile, the gridiron shape of the building, the rugged, barren Guadarrama Mountains, all give the building an air of solitude with the darkness of death and the grave. Here those bloody warrants were issued that extinguished by fire and sword and dungeon the rising spiritual life in Spain. Here Philip lived almost exclusively in his last years, and died his fearful death. It is terrible to think of the last moments of Philip II. Tormented by his conscience, he said to his confessor shortly before his death: "Father Confessor, as you are here standing in the place of God, I assure you that I shall do all you may think necessary for the salvation of my soul. Should I leave anything undone, the charge will be laid to your account and not to mine, because I am ready to do all that is demanded of me." The mighty monastery is indeed a monument of death.

Down the hill in the village is a house in which the gloomy king lived while the monastery was being built. In this house for several years he signed the bloody edicts for the extermination of "heretics" in the Netherlands, in England, and in Spain. This house has now become under the peaceful name of Salem, or Paz, a Protestant orphanage.

The Escorial was never thought of when the German Evangelical Mission in Spain was seeking a summer home for its poor, sickly orphans. The little town that has gradually sprung up around the convent is a summer resort for many of the wealthy families of Madrid. It was far too expensive for an orphanage. A search through other villages was unsuccessful. When the quest seemed hopeless a man came and offered for sale a little property in the lower village of Escorial. It suited. But instead of a house as promised and a beautiful garden, only ruins and a bare wilderness were found. It was about decided to refuse the property, when in the midst of the garden a large, paved well, full of delicious, cool spring water was discovered. This brought the decision, and the place was bought. The little cottage was first restored. Then when want of room forced the rebuilding of the ruins at the other end of the garden, which were not very large, but consisted



REV. FREDERICK FLIEDNER.

of colossal walls, it was learned they were the remains of the convent where Philip had lived while the big monastery on the mountain was being built. Strange as this seemed, nevertheless it is historically true.

The door was discovered through which Philip entered the choir to hear the monks read mass in the chapel. As surely as he built the palace, he lived for years in the convent, now Protestant property. Where the cruel king signed decrees for burning poor evangelical Christians, the voices of evangelical children of Spain are heard singing Luther's Reformation hymn:

"A mighty stronghold is Our God,
A trusty shield and weapon,"

which, translated into Spanish, is: "Castillo

fuerte es nuestro Dios, defensa y buen estudo." And in the very room where Philip II lived is a depot of evangelical publications used in the mission.

The old armorial bearings of the Escorial were also found, a sun rising behind dark clouds, with the motto: "Post fata resurgo," "After so many disasters I rise again." But all this was not by human invention. It was not man's calculation. It was by God's doing it came to pass. There are some facts in this world's history distinctly showing that it is God who rules the world. In Geneva, the house of the great French blasphemer, Voltaire, has been turned into a house of Christian activity. The monument of the noble Huguenot, Admiral Coligny, the greatest martyr of the terrible night of St. Bartholomew, now stands opposite the Louvre, from which Charles IX in the night of the massacre shot at the fugitive Huguenots. On the open Bible in this monument thousands who pass every day may read engraven in large letters the glorious words of the epistle to the Hebrews: "He endured as seeing Him who is invisible." What a striking sermon for the French of the massacre of St. Bartholomew are these words! They are suggestive of the character of the evangelical faith, which requires no visible representative of God in Rome, because its invisible Saviour is ever present in his church! A similar instance of the marvelous providence of God may be found today in Spain. It is the Protestant Orphanage in the house of Philip II.

Luther League of South Dakota

Eighth Annual Convention at Howards, May 24-26, 1905

ON May 24 the Luther League of South Dakota met for its eighth annual convention. This State has had good conventions in the past, but it must be said that no convention has quite equaled this one. The convention assembled on Wednesday morning, May 24, and after Scripture reading and prayer, the president, Rev. C. K. Solberg, called the convention to order. The time of this session was spent in the work of organizing the convention and the appointment of the necessary committees.

At the afternoon session a most hearty welcome was extended to all by Rev. T. S. Kolste, pastor loci. This was responded to by the president, who also at this time made his annual report. Various committees also reported at this session and it was found that the work of the State League had made very satisfactory progress during the year.

The general topic for the discussions at this convention was "Work," which was subdivided into the following sub-topics, each to be treated in a paper, followed by a general discussion: "Work: What? Why? Who? Where? When?" At the Wednesday afternoon session was to have been read and discussed the paper on "Work—What?" but owing to the failure of Rev. Mr. Green to arrive, the next topic, "Work—Why" was substituted. A very able paper had been prepared on this topic by Rev. J. M. Wick, Toronto, S. Dak. The discussion of the topic was lively and was participated in by many of those present. Stress was laid by all on the fact that all Christian activity must be a fruit of faith, and should be such as to fortify and strengthen faith. "Add to your faith virtue, but virtue in its Scriptural sense is Christian activity." "We should work because we have consecrated our lives for that purpose, and the work of the Master, Jesus Christ, is good work. God has given us the Word to teach us good works—his truth to qualify us for good works. God does not place us in a position where he does not want us to work."

Although the meetings were held in the country and many had a long distance to come, yet so interested were the people that the church was crowded to its utmost capacity on Wednesday evening. At this session was taken up the topic of "Work—Who?" on which a paper had been prepared by Rev. Mr. Mannes, Beresford, S. Dak. He said in part: "God works through human agents, hence it is man who must do God's work on earth. It is those who have been born again and who are still in this condition of life who should especially work, and only such can do the real effective work for the Master. Then another condition for effective work is a good education, hence everyone who wishes to serve the

Master well should seek a good education." This, like the former topic, was thoroughly discussed.

A half hour preceding the time for the opening of the morning session on Thursday and Friday was spent in a prayer session. After the prayer session on Thursday morning, the president, Rev. C. K. Solberg, who was present as a delegate at the National Luther League Convention at Buffalo, gave a very interesting report of that meeting. The remainder of this session was devoted to business. The following officers were chosen for the ensuing year: President, Rev. O. A. Anderson, Dell Rapids; vice president, Rev. O. O. Glesne, Aberdeen; recording secretary, Annie Torgesen, Beresford; corresponding secretary, Gilbert G. Satrum, Canton; treasurer, Mons Aaland, Howard.

Canton was chosen as the place for holding the next annual convention. At this session it was also decided to follow out the recommendation of the National League of levying annually a fee of 10 cents per capita for the treasury of the National League.

At the Thursday afternoon session there was taken up for discussion the topic "Work—What?" The introducer of this topic being absent, General Secretary L. M. Kuhns was pressed into service and responded in his usual enthusiastic and instructive manner. The speaker set out by answering the question of the topic in the words of the Bible, "Whatever thy hand findeth to do, do with thy might." Continuing, he said: "Christian activity should be such as to interest others in Christianity; it should have a kindly word of cheer and welcome for the stranger; it should be work for the Master; it should be the silent work of influence, the work of the home; it should be a missionary and educational work. We need the grace of Christian giving. Our missionary and educational work is the need of today. Let us concern ourselves with missions —the inner missions—to take care of the brethren of our faith who are coming into the land. Our larger opportunities make larger responsibilities. Our work is to meet these." After some time spent in the discussion of this topic Rev. H. M. Solem, Garretson, introduced the discussion of the topic, "Work—Where?" He emphasized the fact that Christian work must be the result of faith, and that the individual must work upon himself, in his own heart, first. "Work must be from one's self, the nearest, outward." Rev. Kolste, in discussing this topic, said: "We should encourage Christian activity, but not that false activity that can be used as something on which to place one's dependence. Christian youth should work among the young by taking a firm and certain stand against that which is wrong. They should be like the martyr woman, and like her say: 'I am a Christian and among us is done nothing wicked.'"

There was a rally meeting of the convention on Thursday evening which was well attended. Rev. Luther M. Kuhns delivered a stirring address on the subject, "The Personality and Power in History." No synopsis could do justice to this powerful address and none shall be attempted. The sum and substance, however, of the address was that Jesus Christ and His Gospel is the "Personality and Power in History."

After the prayer session on Friday morning the convention bade farewell to Rev. C. K. Solberg, who for three years has so ably and conscientiously filled the office of president. Rev. Solberg could remain no longer on account of his duties at Chicago, and as a last mark of respect the audience arose and sang "God Be With You Till We Meet Again." The new president, Rev. O. A. Anderson, took the chair and the discussion of the convention topic was resumed. Mr. John G. Berdahl introduced the topic "Work—When?" In part he said: "Work—When? Now, in the present only is the time to work. No one has any assurance regarding time to work in the future. Grasp every opportunity, and if an opportunity is wanting, make it. Whenever your work is needed and can be of assistance in the work of the Church, then work." As this was the last session at which there would be an opportunity to discuss the topic the discussion was lively and interesting until the time came for the close of the session.

A short session was held at the church on Friday afternoon to complete any business which might still be left unfinished. Rev. O. A. Anderson was elected delegate and John G. Berdahl alternate to the next National Convention. The president announced the following committees for the ensuing year. Extension Committee—Rev. O. O. Glesne, Aberdeen; Mr. C. O. Berdahl, Garretson; Miss Ida B. Iverson, Brookings; Miss Bertha Ask, Yankton; Rev. A. M. Mannes, Beresford. Executive Committee—Mr. Lewis Larson, Sioux Falls; Mr. Gilbert Satrum, Canton;

(*Continued on page* 18.)

Tell the Children

BY M. MacN. KAEHLER.

THE sweet peas were up. The wire trellis was stretched just above them for their tender hands to cling to. Papa had given them plenty of wood ashes to feed upon, and arranged the hose so that their little feet could be kept cool with fresh water. Ingeborg was rocking in the hammock and wondering how she could earn some money for her mission dues. The summer breeze fanned her face, as she drowsily watched a squirrel in the top of a pear tree, until she dropped into dreams and saw some wonderful things.

The rippling brook that edged the garden grew into a rushing river and then into a wide ocean, across which she could still see clearly. There were crowds of children there, with outstretched hands and eager faces, some white, some brown, some yellow and others black as a coal, and all seemed to be pleading for something. On this side was the stretch of sweet peas, with forty different shades of color in their faces, and every one nodding and smiling toward the darlings across the water.

"I thought you hadn't blossomed yet," said Ingeborg in surprise, "how very pretty you are!" "That's because we are missionary flowers," answered a sweet voice from under a violet hood, "we hurried, we couldn't help it, we were so well fed and we were never thirsty and the dear sun made our hearts so warm! We're going over there to help, you know." "What can you mean?" asked the child. The tiny blossom blushed, but bravely answered, "We must help those heathen children. They are not well fed, they 'thirst after righteousness,' the sunshine of love hardly touches them. They never hear Bible stories. They do not know how Jesus blessed little children. Heathen love is a very cruel thing; even mother love over there is ignorant. We must tell those children something better." "But how can you?" interrupted the little girl. "We do not quite know. Perhaps you'll have to help us, but we are growing as fast as we can, four or five of us on each strong, straight stem, and we mean to do our best all summer."

In astonishment Ingeborg turned in her hammock, and in another moment she dreamed she was in the cool pantry, where she spent part of every morning preparing something good for papa and her brothers. The cook book lay open before her, and with sleeves rolled up and spoon in hand, she read these strange recipes:

I.

LITTLE GENESEE GOLDILOCKS.

Take a cup of sweet heartedness, two cups overflowing with love, three of sunshine and four of unselfishness. Add a merry-bone or two. Moisten with milk of human kindness and flavor with missionary zeal. Sift over freely with intelligence. Keep in a warm place to rise a few years, and—the world will be the better for it.

II.

LITTLE GODAVERY WIDOW-GIRLS.

Take a measure of misery, two of cruel hardship, and three of injustice. Add a spoonful of ignorance and two of superstition, with a pinch of pain. Spice with a sense of utter loneliness. Toss in one cup overflowing with bitter sorrow. Dip in patience, moisten with tears. Beat thoroughly and keep in a cold place. Serve without sweetening.

Just then two little lambs rushed headlong against the hammock and rudely jarred Ingeborg into wakefulness. They were wise grandpa's gift to brother Mac for his mission offering. Last year he had given the lad a little pig to raise, and that small "White Chester" had grown so fast, he exactly doubled his value in one summer, and sent, through his small owner, a beam to the Church of the Transfiguration at Bhimawaram, India. Now the lambs, motherless Southdown twins, were set apart for the Church Extension Fund, and were fed by hand. "Ah!" thought Ingeborg. "The Sweet Pea family want to be sold for Bible money. I'll do it. There isn't a blossom out yet, but as soon as they come, I'll take them to the Sanitarium and make them do double duty, cheer some suffering invalids and at the same time send a blessing to India." That part of the dream came true. Later in the summer our little girl took several thousand blossoming sweet peas to scatter among the sick people, and one day a lady asked, "Would you sell them? I want them regularly." Then the dimes began gathering in a certain mission box, and God's work will reach some hearts across the seas through the means of a stretch of sweet peas and a girl's dream.

The dream recipes took a slightly different

form and were sent to a magazine. Back came a generous check, which went on at once to our "Home Mission Fund." Then the younger brothers and sister caught the "missionary fever," and brought the garden products to a very willing purchaser—the mother—so that they might send some blessed pennies to India and to Utah. The delightful work goes on, and "There is great reward." It is very pleasant to do good with one's own money. Are you, Little Reader, starting any day dreams to blossom into loving messengers of love in foreign fields? God helps us make fairer tales than fairy tales. The beans you raise may be better than giant killers; they may cut off the heads of the wickedest giants—idolatry in worship and cruelty in homes. Do you remember the stars that made obeisance to the dreaming prince? Something better may come to you. If you turn many to righteousness, you "shall shine as the stars forever and ever."

Do you remember the sheaves that bowed down before Joseph in his dream?

Do you know that, one day, we shall see the little sheaves that we have gathered bowing down before the Lord and His Christ? That will be heaven.

The Supremacy of Young Men

YOUNG men rule the world. Young men always have ruled the world. Young men ought to rule the world. It is well for the world that it is ruled by young men. Old men are to be respected for what they have done, and are to be held in reverence for what they are; but they cannot do the work of young men, nor can their fullness of years and richness of experience be a substitute for the aspirations and imaginings and enthusiasm of the young.

But does not the Bible say, "Days should speak, and multitude of years should teach wisdom"? Those words are certainly in the Bible pages; but how are they used there? When the three elderly friends of Job had ventilated their wisdom to so little purpose, in their criticisms of him, and in their theological dogmatisms, young Elihu ventured to have a share in the discussion: "And Elihu the son of Barachel the Buzite answered and said:

"I am young, and ye are very old;
Wherefore I held back, and durst not shew
you mine opinion.
I said Days should speak,
And multitudes of years should teach wisdom.
But there is a spirit in man,
And the breath of the Almighty giveth them
understanding.
It is not the great that are wise,
Nor the aged that understand judgment."

In other words, the young man in the Bible story, who set out with the idea that the "multitude of years should teach wisdom," finally came to the conclusion that it is by no means always the case that it is "the aged that understand judgment." And many a keen observer since Elihu's day has arrived at the same mental conclusion.

The greatest Man who ever lived finished his earthly course, having spoken all His words of infinite wisdom, when he was but little more than thirty years old. And the great workers and thinkers of the ages have, as a rule, shown their power at a like early age, whether they completed their life work while yet so young, or lived on to exercise and to enjoy the personal power thus early disclosed.

It matters little in what sphere the comparison be made, the historic evidence favors the supremacy of youth over age. Alexander of Macedon died at thirty-two, already the world's ruler through his personal force and energy. Hannibal was only thirty when he dealt his staggering blow at the Roman world power, on the plains of Cannæ. Charlemagne was master of France and Germany at thirty. Charles XII was but nineteen when he gained his great victory at Narva; and Napoleon was but twenty-seven when he showed, by his triumphs on the plains of Italy, his superiority as a general over the veteran commanders of Europe. The younger Pitt was already one of the foremost men in Europe, and Prime Minister of Great Britain, at twenty-five. Alexander Hamilton, the brightest minded statesman America has known, was a leading spirit in Congress at twenty-six, after his brilliant military service in the Revolutionary War.

It is the world of thought and feeling as in the world of action. Newton made his greatest discovery in the realm of natural forces before he was twenty-five. Bacon had con-

ceived his dislike for the philosophy of Aristotle, and had started out on his own philosophical lines of thought, while not yet twenty. Watt had the principles of the steam engine clearly in mind before he was thirty, after years of thinking in that direction. Dante and Shakespeare and Milton and Goethe gave evidence of their poetic genius while yet young, and their greatest works bore evidence of the inspirations of their youth and early manhood. Raphael died at thirty-seven, having long been the world's greatest painter. Mozart was not thirty-seven when he died, as great among the greatest musicians. Michael Angelo was only twenty-three when he executed his "Pietà"—a work that indicated his completest knowledge of design and anatomy, and his fullest power of expression in sculpture. Luther proclaimed his position in conflict with the current theology of the Church of Rome when he was twenty-nine, and Calvin was only twenty-seven when he published his "Institutes of the Christian Religion," which is still looked to by so many wise and venerable men as an authoritative statement of doctrines that ought to be believed by all.

It is not that a man who shows greatness in his youth must diminish in wisdom and ability as he grows in years; but it is that there are qualities of mind and heart in youth which are lacking in those who are on the decline of life. It is not that youth is without faults, and that age is full of them; but it is that the youthful habit of planning and acting without stopping to consider all sides of a question has practical advantages over the maturer mind's habit of looking at all sides of a question instead of going straight ahead regardless of obstacles. Youth makes mistakes, but youth is likely to be doing something while making mistakes. Age is less likely than youth to make mistakes, because less likely to be doing anything in which mistakes are possible. Youth is unhindered by the experience which shows the dangers in any path of progress. Age is liable to be deterred from venturing in a path of progress, through the sad lessons of experience in difficulties already encountered there.

Experience has to do with the past. Enthusiasm looks forward. Enthusiasm is worth more than experience in attempting the impossible; and it is the impossible that needs doing in this world. An enthusiastic young man really knows more about the future, for he is nearer to it, and more in sympathy with the forces that control it, than a cautious old man. It is in this sense that a young man is in advance of an old one, in an understanding of the times with which he has to deal. And therefore it is that, while a young man ought always to rise up before a hoary head, and do reverence to the man of the past, the man with the hoary head will, in many a case, do better to sit down behind the young man, and bid him godspeed in his doing.

There was a wise and very conservative old man in Philadelphia, who had, in his day, been a very energetic and efficient young man. There came to him an enthusiastic young worker in the field in which the old man had done good service, and asked his counsel concerning plans of radical action in that field. "Well, now I'll tell you frankly," said the old man, "that your propositions seem to me to be nothing but the veriest nonsense. I can see no possible good in them. But I very well remember that, when I was of your age, and went with some of my pet projects to men who were then as old as I am now, those men thought my projects were the veriest nonsense; and I had no help or sympathy from any one of them, although the event proved that I was right, and the old men were wrong. So now, because of my personal confidence in your character and spirit and general ability, I am disposed to admit that you may be in the right in this thing, and I in the wrong; so I hope you'll go ahead with your plans, in spite of my inability to see any good in them." There was wisdom in that old man's way of looking at that case, even though there was no enthusiasm left to him in behalf of projects to compass the impossible. His example, so far, may be commended for general imitation by old men.

There is progress in the direction of this truth, in the community generally. It is shown in the selection of men to manage large business enterprises, or to be in positions of importance in educational institutions, or to have charge of benevolent societies and missionary organizations. The time has gone by when a great railroad corporation would choose a venerable old capitalist to preside with dignity at its annual meetings, while its vast and varied business interests were in constant jeopardy through his inability to plan and act in quick competition with young men of energy and enthusiasm, in charge of rival lines. The time is going by when college presidents and professors are appointed for what they have

(*Continued on page 22.*)

From the Secretary's Desk

OPPORTUNITY recently was afforded to attend a meeting of a local society in a church where the pulpit was vacant. The congregation recognized the value of the Young People's Society at this time. The congregation was small, and the society was not large. The services were well conducted; there was a spirit of earnest helpfulness, and the society proved to be very useful to the church. It was a way of showing the society could be of service and benefit to the congregation.

We attended the Western Conference at Webster City, Ia., Rev. W. A. Lipe, pastor. "Care of the Young Convert, by the Pastor, and by the Congregation," and "Young People's Societies; Their Place and Possibilities," may be mentioned as among the topics discussed. The General Secretary was invited to speak of the work of the Luther League. The church in which the Conference was held is a small brick church, but the equal of any in the town.

The fourth annual convention of the Iowa Central Luther League was held at Jewell, Ia. This District League took the initiative in organizing the State League. Four new societies were received into membership. This district now has nineteen societies, with a membership of 1,235. Besides addressing the convention twice, through the courtesy of President Lohre, the General Secretary was given the opportunity of addressing the students of Jewell College. The new college building that replaces the one destroyed by fire about a year ago is a credit to our whole Church.

"The call" issued by the committee asks for the organization of a Puget Sound District Luther League, to be effected at Seattle, in Holy Trinity Church, Rev. H. A. W. Yung, pastor, on May 2 and 3. The Pacific District Luther League has been organized, and will apply for membership in the National Luther League. The officers are: President, Rev. J. C. Pedersen, Salinas, Cal.; recording secretary, Miss Edna Johnson, San Francisco, Cal.; corresponding secretary, Mr. F. Dieterich, San José, and treasurer, Rev. W. E. Crouse, San José. Two other District Luther Leagues have been reported as recently organized. It is hoped these districts will at once unite with the general work.

A letter on the secretary's desk says: "Of $208.90 received up to March 18 from the different Leagues only $4.80 has been received from ——." At Buffalo the National Convention adopted a per capita apportionment to meet the necessary expenses of the Luther League of America. The attention of the societies is called to this in order that at an early date the offering for this work may be taken, and forwarded through the District and State treasuries to the National Treasurer, Mr. John F. Dinkey, Rochester, N. Y.

The South Dakota State Luther League Convention was held at Betania Church, in Miner County, South Dakota. The church was crowded at all sessions of the convention. The convention theme was "Work—What, Why, Who, When, Where?" and was discussed in a series of practical papers. Rev. T. S. Kolste, pastor loci, welcomed the delegates and visitors, who continued to arrive until the last night of the convention. Six new Leagues were received at this convention. The State League now has seventeen societies, with a membership of 626. An impressive feature of the convention was the farewell to President Solberg, who has accepted a call to Zion's Church, Chicago. The rally was held Thursday night, when the address was delivered by the General Secretary. The officers for the ensuing year are: President, Rev. O. A. Anderson, Dell Rapids; vice president, Rev. O. O. Glesne, Aberdeen; recording secretary, Miss Annie Torgesen, Beresford; treasurer, Mr. M. M. Aaland, Howard, and corresponding secretary. Mr. Gilbert G. Satrum, Canton. The convention divided the State into three districts for extension work. Arrangements are under way for holding conventions in at least two of these districts in the near future. The convention recommended to the local societies the 10 cents per capita adopted at Buffalo by the National Convention. Dakota hopes for an increase of ten new Leagues within the year. The closing feature of this very successful convention was a pleasant reception tendered the delegates and visitors at the home of Mrs. N. Dale.

The General Secretary addressed meetings at Howard, Vermillion, Dell Rapids and Sioux Falls, S. Dak. The work in this State is most encouraging. LUTHER M. KUHNS.

Luther League Topics

Second Sunday after Trinity. July 2, 1905.

The Moral Element of National Life

(Rom. 13: 1-14.)

Practical Topic Reviewed by Rev. H. W. Elson, Ph. D.

The moral or religious life of a nation is the sum of the morals or religion of the people that compose the nation. The belief of many that a government is a vast, irresponsible something apart from the people that compose it is erroneous. It is true that in a despotic government, such as Russia, this is true in a certain degree—that the people and the government are not one and the same, and that the latter does not truly represent the former. But in a government such as our own the powers of the government may all be traced to their ultimate source—the people.

Let us notice briefly the morality of a nation, treating it as an individual. It is striking how similar the efforts of a nation to lead a moral life and the efforts of the average man. The one great and ever present temptation to a nation lies in commercialism. It was the spirit of commercialism that led England in 1842 to force the opium trade on China against the wishes of the Chinese, and has led the same country to manufacture thousands of idols to be sold in India. It is this spirit that causes the Powers to stand aloof and permit Turkish massacres in Armenia—because the ruling classes among the Powers are financially interested in the integrity of Turkey.

How often the people find it very difficult, if not impossible, to bring about reforms that are sorely needed. Why? Because of commercialism. Why is it so difficult to bring about a reform in railroad rates, or in immigration laws? Because railroad and steamship companies resist any change that would reduce their revenues. The same condition prevails with respect to many phases of our government, especially State, city and county governments. Certainly the words of St. Paul that the love of money is the root of all evil, have a wide and deep significance.

In one respect the nations seem far below the individual citizen in morals, and in their standard of modern civilization. What would be thought of a man who kept deadly weapons by his side for the purpose of fighting his neighbor in case of a quarrel with him? He would be looked on as a barbarian and a bully. And yet the nations do just that. They maintain armies and navies and are ready to fight on slight provocation. The same attitude between man and man would be shocking in civilized society.

One thing, however, must be stated in mitigation of this practice of the nations. The individual citizen is protected from the vicious bylaws and officials made and elected for the purpose, while the nation has no human protection beyond its own power, except the little afforded by international agreement. If the citizen were not protected by law he would be obliged to follow the practice of the nations for self protection, as was formerly the practice in many parts of the world. Such a practice by the best citizens, however, would be for protection against the vicious and lawless only, not against their own class. The nations, on the other hand, arm themselves against possible encroachments from their own class, and not against the uncivilized, as these are not menacing to the great civilized powers. The conclusion must be that the most enlightened nations as such are of a lower standard of morality and civilization than are the most enlightened individual citizens. The nation represents the average of its citizens rather than the best of them.

Reverting to the statement with which we began, a nation's moral life is the sum of the moral life of the people that compose it. The question may here arise: What are the duties of the Christian citizen to the nation? How far is he responsible for national morality? A union of Church and State is not desirable, in the ordinary sense; that is, in the sense of supporting the Church by the State. But in another sense the relations between them are very close. The conscience of the nation is made up of the conscience of the people, and the conscience of the people is shaped by the Church. Every citizen should feel himself responsible for the moral life of the nation of which he is a part. If a community suffer from misgovernment, every citizen who has not done his part toward bringing about good government is guilty of a sin against God and has failed in his duty toward society. It is a shirking of Christian duty to blame corrupt politicians for bad government unless we have done all in our power to overthrow them and secure good government. Every citizen should

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by Luther League Review, Box 876, New York, N. Y.

be a student of public questions so as to exert an intelligent influence in the government of his community. This is not only the duty of the man who votes; it is almost equally the duty of the mother and the teacher who have the future morality of the nation in their hands through the training of the young.

The moral standard of the nation can be raised only by raising the moral life of the people, and this is done only by the individual work of the multitude. As the coral island, or the ant hill, is built by the individual work of millions of creatures, so the moral life of the nation can be raised only by the united efforts of the many. Finally, let me say again that every citizen is personally, individually responsible for the moral and religious tone of the nation of which he is a part.

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Third Sunday after Trinity. July 9, 1905.

The Church's Orphans

(James 1: 22-27.)
Missionary Topic Reviewed by Rev. Harvey S. Lawrence, A.M.

Since St. James pointed out the fact that the care of the orphan is a distinguishing mark of the pure and undefiled religion of Jesus Christ the people of this world have seen many evidences of true Christianity. The care and nurture of the orphans have always been a prominent feature of the Church. Often have heathen people been amazed at the loving care the followers of the meek and lowly Nazarene bestow upon the weak and unfortunate. The influence of the Church in the care of the homeless little ones has been so potent that in almost all so called Christian lands the government has imitated her in making provision for the orphans of the State. Indeed this influence has been so great, if reports are true, that some of the devotees of heathen religions are beginning to take pity upon the orphans and make provision for their needs.

The Church has always been mindful of the claims of the orphan, and its work has been so well and widely developed that the briefest outline of its activities along this line would fill a large volume. Of course, the readers of this article are deeply interested in the orphans of the Lutheran Church. It is indeed a great and noble work that our people have done. The zeal and wisdom of our brethren in this work of mercy have ever been worthy of praise. Though many may not be very familiar with this work, because it is so widespread, some of it is widely and very favorably known, not only among the people of our Church but by many others also. The Frankean Orphanage, Halle, Germany, has attained almost world-wide fame. In some places in Scandinavia it is said that almost every parish has its own orphanage. It may not be generally known that among the Russians are found a number of Lutheran orphans' homes. In St. Petersburg and Moscow, as well as in many other places in Europe, our people, though very poor themselves, and sometimes greatly oppressed, have made noble sacrifices in the interest of their orphans, and provided homes for them. In India there is a Lutheran orphanage, and it is truly said the sun never sets on this glorious work of our Church.

This noble work has not all been done in far distant lands. The Lutheran Church of America has not been lacking in this work of mercy. What was said concerning our German brethren, the "Salzburgers," who came to Ebenezer, Ga., in 1734, and the decade following, might be said of the Lutherans, of every nationality, that have come to America: "No sooner do they take possession of the wilderness than a tabernacle is set up to the Lord. This is speedily followed by provision for the education of the children; then an asylum for the lonely orphan succeeds." Theirs was the first Lutheran orphanage in America. As the Church has grown new orphans' homes have been established and others enlarged. Now there are forty-nine Lutheran orphans' homes in this country, located in twenty different States and Territories, including one in Alaska and one in Nova Scotia. Pennsylvania and Illinois each has six; Iowa and Wisconsin each has five. English, German, Norwegian, Danish and Icelandic orphans are cared for in these institutions—besides some from other nationalities.

These are institutions not of the State, but of our own Lutheran Church. They are not supported by a Government tax, but by the free will offerings of our people. While such institutions are always in need of larger support, because, as the Church grows in numbers, the need for such homes is growing all the while too, our people are responding nobly to the call of the orphan. One of the hindrances lies in the difficulty of getting persons at a distance to realize what is needed. It is not necessary to press any claims upon those who see and know the needs of these homes and appreciate the noble work they are doing.

Of course, these homes have rules and regulations. Our orphanages are for the desti-

tute, and not simply for convenience. It is the purpose to care for only those orphans who have no relatives in a position to give them a home and Christian training. This work is pure charity. A physician's certificate stating that the child is healthy, mentally and physically, is required. The relatives or friends enter into an agreement to respect the rules and authority of the home receiving the child. Children are received between the ages of three and ten years and remain until sixteen or eighteen. They may be dismissed by surrendering them to relatives qualified and prepared to care for them or by placing them in a private home. Our orphans' homes are usually under the direction of a pastor as house father or superintendent, sometimes a Christian layman or matron.

The purpose of our orphanages is not simply to give orphans a place of shelter and afford them a secular education, but to give them a home and Christian instruction in order that they may become intelligent Christian men and women, useful and honorable members of society. The Church's orphans have a right to look to her, their spiritual mother, for the care and training by which they may be prepared to meet the solemn duties of life and measure up to the demands of Christian responsibility, and our orphans' homes are trying to meet that obligation.

We do not provide for the orphan simply because it gives us pleasure to do it. That would be a selfish and worldly reason. Neither do we do it for the praise or honor men may give us. The Lutheran Christian does not help to support this noble work because he hopes to gain his own salvation thereby. But, loving his country, he wants to see the orphan become a worthy citizen; loving his fellow man, he wants the orphan to have all the advantages possible; loving his Saviour, he wants to see his Master's children trained for Him. Thankful for his Christian privileges, it is a joy to him to share the burdens of the Lord's children. Love to God and love to the children of men sweetens his offering. What a precious privilege to have a part in this glorious work!

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Fourth week after Trinity. July 16, 1905.

Confessing Christ

Biblical Topic (Matt. 10: 32-42.) Reviewed by Rev. C. Armand Miller, D. D.

Questions to be answered in brief papers. —How are we to confess Christ? Why are we to confess Christ? What is the reward of confessing Christ?

Lessons for our own lives: *1. Much is involved in confessing Christ.* The connection, for instance, between faith and confession, is made clear in Rom. 10:9, 10. "With the heart man believeth, * * * and with the mouth confession is made." There must, first of all, be the faith which is to be confessed before there can be true confession. To confess Christ means to confess that He is my Lord. And back of a true faith is the whole experience of recogrition of sin, turning away from it, and acceptance of Christ as the Atoning Saviour. Unless this lies in the confession of Christ, it is a confession with the mouth alone, and is empty and valueless.

2. Confessing Christ covers the whole life. Simply because the whole life flows from the "heart," and the believing heart must express itself in the life, not in one part of it, but in its entirety. To confess Christ, of course, includes a vow of faithfulness. There can be no true confession without something to correspond with our rite of confirmation, declaring our faith and pledging our faithfulness to Him, our Redeemer and our Master. But it means far more than this. There is no way in which we can confess Him unless the life is conformed to His will. To confess Christ we must be in Christ, the life must be lived in the sphere of His own presence, as is even shown in the literal words of this passage, which, fully translated, presents this very idea, as it would read, "confession *in* me." You cannot confess Him unless you are in Him, confessing in Him. Words, acts, yes, even thoughts, desires must be all controlled by Him, if we would make adequate confession.

3. He will confess us. That is a rich return. To confess Him is to confess One of whom we may well be proud, of whose relationship to us we may well boast. But when He confesses us, it will mean that He acknowledges those who have done nothing to deserve His grace, or of whom He can boast. Yet He will not be ashamed of us, nor deny us. Before the great ones of the earth, and the potentates of other worlds, He will acknowledge us as His friends, as His brothers, as His co-heirs! What will be the glory of that day! How rich the reward for a most joyous service!

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Numbers, power and influence all enlarge the Kingdom of Heaven.

Fifth Sunday after Trinity. July 23, 1905.

Walking With Jesus

(John 6: 64-69.)

Biblical Topic Reviewed by Rev. C. Armand Miller, D. D.

Questions to be answered in brief papers.—Why should we walk with Jesus? What is it to walk with Him? Why do men not walk with Him?

Lessons for our own lives: *1. To walk with Jesus is a blessed experience.* So those who first walked with Him found. They realized His attractiveness. They discovered that He met their needs. They learned from Him the truth concerning God and themselves, and His Fatherly relation to them. He was always ready to answer their questions. He showed them His tenderness in His ministry of love to others and in a thousand ways to themselves. So much they loved to walk with Him in spite of their failure to understand Him in many things, that when He was taken away from them they grieved intensely and felt that hope and joy and the zest of living were gone with Him.

2. The more we walk with Jesus the less we will be ready to leave Him. It is true also today that those who walk with Him find it a precious fellowship which they enjoy. And the more they know Jesus and His companionship, the more willing they are to trust every question to Him. There are many puzzles in life and in doctrine which men have to face. But it is quite certain that those who know Jesus best, who have walked furthest with Him, are the ones who are least disturbed by these puzzles, the most ready to trust to Him their solution. So it was when His teaching concerning the eating of His body and the drinking of His blood was given to them. "Many of His disciples went back and walked no more with Him," but these were not the ones who had walked with Him through those long journeys in Galilee, Samaria, Judea; who had seen the most of His wonderful deeds and heard the most of His wonderful words. When He asked them, the twelve, Peter, speaking for the rest, made answer: "Lord, to whom shall we go? Thou has the words of eternal life." And so it is that those who know Him in the intimacy of the life of faith are not repelled nor led to abandon His companionship by the problems that He offers to reason, or by the difficulties of the life to which He invites them, and just for this cause, that walking with Him they have learned to know enough of Him to trust Him in all that they do not know. May we all walk with Him so continually and share with Him such delightful intimacy that it shall be with us as it was with Enoch, who walked with God, until one day they walked on together into God's own home and Enoch stayed there to live with God forever.

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Daily Bible Readings.

June 18. Trinity Sunday—I Corinthians 12:4-6.
Monday—Matthew 10: 32-42.
Tuesday—Luke 12: 8-12.
Wednesday—Romans 10: 9-17.
Thursday—Acts 8: 26-40.
Friday—I John 5: 1-21.
Saturday—Revelation 3: 1-6.

June 25. I Trinity—II Timothy 1: 12-18.
Monday—Exodus 20: 1-17.
Tuesday—Leviticus 19: 1-37.
Wednesday—Proverbs 8: 1-36.
Thursday—Ecclesiastes 2: 1-26.
Friday—Mark 12: 13-17.
Saturday—James 2: 1-26.

July 2. II Trinity—Romans 13: 1-14.
Monday—Leviticus 26: 1-16.
Tuesday—Psalms 34: 1-22.
Wednesday—Isaiah 1: 16-20.
Thursday—Matthew 25: 31-46.
Friday—I Peter 3: 1-16.
Saturday—I John 3: 1-24.

July 9. III Trinity—James 1: 22-27.
Monday—Philippians 2: 5-11.
Tuesday—Ephesians 6: 10-17.
Wednesday—I Thessalonians 1: 1-10.
Thursday—Matthew 13: 16-20.
Friday—Romans 1: 16-25.

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South Dakota League.

(*Continued from page 10.*)

Mr. E. J. Bardahl, Garretson; Prof. Carl Thompson, Vermillion; Rev. L. L. Masted, Freeman.

The convention then adjourned to the beautiful home of Mrs. Dale, where a reception had been prepared for the visitors by the entertaining League. Everything possible had been done to make the afternoon a pleasant one for the visitors, and these certainly enjoyed the opportunity for a social hour with their hosts and other friends.

That the eighth annual convention of the Luther League of South Dakota was such a success is due in no small measure to the untiring efforts of its officers and to the work of the entertaining League, as well as local congregation and pastor. Six new Leagues joined the State organization this year. The total membership in the State League now is seventeen Leagues; individual members, over 600. Much of the enthusiasm of the convention is due to the presence of our able General Secretary, Rev. L. M. Kuhns.

The New St. Peter's Church

New York City

ON May 14 to 17 the new house of worship of St. Peter's German Lutheran Church, situated at Fifty-fourth street and Lexington avenue, was consecrated with appropriate services to the glory of God. With peculiar fitness the dedication proper took place on the Sunday "Jubilate." And the congregation truly could rejoice after its two years' sojourn in halls and uninviting places. The rite of consecration was performed by the pastor, the festal sermon being preached by Rev. John J. Heischmann, D. D., president of the New York Ministerium. Other pastors who delivered addresses at the various services are: G. Doering, Dr. C. E. Moldenke, Dr. G. C. Berkemeier, H. Richter, D. W. Peterson, Dr. G. C. F. Haas, F. W. Oswald, Dr. J. J. Young, Dr. C. A. Miller, J. A. Weyl, Dr. B. Pick and Theodore Banck.

St. Peter's has had the usual history which though it was not incorporated until May 1, 1862. The first pastor and founder of the church was the Rev. Christian Hennicke. Ill health caused him to resign on August 1, 1871. His successor was the Rev. Dr. E. F. Moldenke, who served the congregation until his death, June 25, 1904. In the thirty-three years of his pastorate Dr. Moldenke was twice elected president of the General Council. He was succeeded in the pastorate by his son, Rev. Dr. A. B. Moldenke, who was unanimously called and designated as his father's successor seven years before.

St. Peter's has had the usual history, which all congregations in New York city can write —struggle if success is to be won. St. Peter's has won, for it is now one of the largest German churches in the city. The communion list includes more than 1,400 names, and the souls connected in one way or another with the life of the congregation may be counted by thousands. Recently, what at first looked like a calamity, but was really a blessing, was the loss of its old and familiar church building at Forty-sixth street and Lexington avenue, which site was acquired by the New York Central Railroad to enlarge its yards. And now, after months of labor, St. Peter's has one of the handsomest church buildings that New York city can show. The work throughout is of the best. The cost of the completed edifice is $250,000, beside the cost of the elaborate and expensive memorials. Its dimensions are 60x80 feet. The building is of modified Gothic architecture, of Indiana limestone, roofed with slate and copper. A magnificent bell, made by Maneely, hangs in the large spire. The walls of the interior are left without decoration until moisture shall have entirely disappeared. But the white ribs, which rise from the graceful pillars that support the clerestory and divide the ceiling into symmetrical fields, are themselves a beautiful or-

ST. PETER'S CHURCH, NEW YORK.

namentation, showing splendidly against the dull gray background. The woodwork is of solid quartered oak. The organ is a splendid instrument, having three manuals and thirty-three speaking stops. The floor is of hardwood and the aisles of terrazo. Only the sacristy, the gallery aisles and the altar platform are carpeted.

The crucifix, candelabra and vases that adorn the altar are of bronze, as well as a magnificent tablet in memory of the late pastor. There are nine windows in the auditorium, all memorials. Below the auditorium is a large Sunday School room, seating comfortably about 800 children.

Luther League Review

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The Lutheran Church and her Young People.

Edited by E F. Eilert,

WITH

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S. G. WEISKOTTEN, Brooklyn, N. Y.
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Editorial

The Luther League has been moving along educational lines—for increasing the information about our Church and its doctrines, its work at home and abroad, its missionaries and the people who are gathered into the missions. The Reading Courses have done much to enlarge the circle of knowledge, but the Topics of the past and the present quarter are full of instruction upon subjects historical and spiritual. No one who has studied these for the past quarter can say that he has not learned much, both about the Church and individuals. The subjects of the new quarter are such as our people need for enlightenment, growth and helpfulness. Some have contended that the Topics are beyond the comprehension of our members; some of the Leagues recently reported that the study of the Topics had encouraged increased work upon the part of its members, and that more had been secured to take part and do work in the proportion necessary for the interest of the members.

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What are the Juniors doing? is a question recently asked at a meeting of some of our Leagues. It was said by one that the attempt to organize a Junior League had proved unsuccessful. The question naturally occurs: "Does that mean that nothing can be done in this line, or is the failure caused by a lack of magnetism or interest on the part of the leader?" At Buffalo the Junior workers were enthusiastic, and the attendance upon the meetings showed an increased interest in that special work; it has proved a great success in some quarters. If we neglect the younger boys and girls we will have reason for regret when they grow to be men and women, because then they will probably have been influenced against those things which pertain to righteousness, and their recovery to the Church will be uncertain.

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The time of meetings is at hand and our Leagues, District and State, will be holding their sessions. Are these to be merely places for oratory, and listening to speeches, for the making of resolutions, and for having a good time generally? Or should the inference of these be felt throughout the Districts and States in which these are held, and especially in the individual congregations represented by the delegates of the Leagues? A merely good time is not productive of good. A period spent only in listening to talk is likely to be fruitless. But if inspiration can be obtained to incite greater efforts, and more consecration, as well as willingness to serve, then the work of this convention is indeed good. Pray for those who gather in the interest of Christ's Kingdom that their deliberations may result in arousing more activity, and that we

all may be co-workers with God in the salvation of men.

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June is claimed by some to be the best month of all, with its delightful air, its beautiful flowers, the signs of fruit, and the comfortable nights.

"Flowery June,
When birds send up a cheerful tune,
And brooks a joyous sound."

It certainly is a month which should make us grateful for all the mercies and the comforts which we enjoy. And we ought to show our appreciation of the Giver of all good gifts, as we enjoy these gifts of nature.

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One of the women's societies of our Church has recently celebrated the twenty-fifth anniversary of its organization. Its aim was to raise during the past two years $25,000 to commemorate this event. The amount received aggregate $28,848.76, which shows that they are alive to the work that is committed to their hands, and that by their alertness and activity numerous points have been occupied, missions started, pastors called, churches erected, which might not have been the case for years to come. No portion of the flock should be overlooked in the great work of the Church, and the success of these women proves conclusively that much more could have been done had they been organized years before.

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What has been done to secure the co-operation of the recently confirmed, and their reception into the League? We will be glad to learn what efforts the Leaguers made to this end and what proportion the results. Let us know what practical work is doing by our young people for the encouragement of themselves and the stirring of others to good works.

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Although we have had a cold winter and a cool spring, yet the growth of vegetation shows the goodness of the Lord in providing for us things necessary at their appropriate times. As the trees and the plants put forth their leaves and shoots in return for the care of the Master, so ought we intelligent beings be filled with thankfulness for what we have and manifest growth in our lives.

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The summer is before us. Let us get the most we can out of it for our growth in grace and in love and gratitude to God. Let all the varied experiences of the summer speak to us of Him. Let the streams and the meadows, the buds and the flowers, the mountains and the lakes, the ocean and the sky tell us of the goodness and the love of God.

Let us by the voices of nature, by the quiet reading of our Bibles, by our walking with Christ in blessed and prayerful fellowship, by the daily influence of our lovable and patient Christian lives wherever we may be, make the most of the summer and rejoice in the Lord. Let us be thankful for all His mercies, and thus have our hearts full of true happiness and let us thus gain new power for our work of next winter.

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What a joy it is to be a thorough going Christian, one who loves God and God's house and God's beautiful world. How full, how glad life then is. We do not stop and ask, "Is life worth living?" We know it is. It throbs and pulsates with joy. The days and nights are full of God and, therefore, full of great joy, sweet peace, deep satisfaction. The whole hearted, devoted Christian is the happiest of men. How is it with you?

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The pessimists lived a thousand years before Christ. They are living today. They still ask the same old question they asked then: "Who shall show us any good?" They are found everywhere. They see nothing good in anything you try to do. They never see visions. They never get inspired. They never find joy in Christian life and service. To them Christian life and Christian work are dull and hopeless, dark and dreary. They have no hope for better things. Oh, they are a poor and pitiful tribe! Theirs is a joyless life. Don't! Oh! don't join the Tribe of the Pessimists.

Publishers' Column

A department of THE REVIEW that is worthy of every reader's attention is that devoted to advertising.

If you are selecting a college, whether for man or woman, you cannot afford to overlook those whose announcements we print. If you are going to build, rebuild, redecorate or refurnish your church, you will find on our pages the names of some of the very best workers and dealers in each of the lines needed. In your selections of lines of travel, for business or pleasure, our railroad advertisements will probably help you. Literature that every Christian worker needs and uses is represented, and a few of the common necessities and helpful specialties are introduced to you.

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(*Continued from page 13.*)

done, instead of what they are to do. And it is being seen by sharp observers, that, if our missionary societies and ecclesiastical boards are to do the work that waits for their doing in the Lord's field, they must not be managed by men who have already done their best work in some other sphere, or have measurably failed of success in any field of labor; but that young men of enthusiasm and energy who are just entering on their life work for the Master, must be foremost in their management—unhindered by too much experience.

Young men have reason to recognize their privileges and responsibilities as young men, and to bear in mind also that their youth is not in itself a sufficient fitting and furnishing for a life work. Being young, it is possible for them to do more than can be done by those who are older; but this possibility can be realized only through their consecration and devotedness and persistent study and toil, in a sense of personal dependence on Him who alone can give success to the best endeavors of the best workers.

Old men have reason to rejoice in the superior opportunities and powers of their juniors, and to consider, moreover, that they are in duty bound to give wisest counsel to the young, and to put at their disposal the best results of their own experience, for such use as the young may choose to make of this contribution. The work of old men is not at an end, but it is to be done in connection with, and in addition to, not as a substitute for, the greater work of the young.

The world's interests are, under God, in the hands of the young. Let young and old be mindful of this fact, and let them in mutual confidence and sympathy labor together in love as "fellow workers with the truth."—*Sunday School Times.*

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The largest school bell in the world, weighing 7,000 pounds, will be suspended from the tower of the main one of the group of buildings that are being erected for the College of the City of New York on Washington Heights. It was planned by Architect George B. Post and ordered from the Meneely Bell Company, of Troy, N. Y.

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—It is proposed to build a sanitarium and arrange a vacation retreat for ministers of the United Norwegian Church, near Whitefish Lake, in the Flathead Valley, Mont., an ideal location.

Our Churches and Institutions

New York

—On Sunday, May 14, St. Paul's Church, Rev. Fred. Bosch, pastor, celebrated its fortieth anniversary. The sermon in the morning was preached by John A. W. Haas, D.D., and in the evening the sermon was delivered by Rev. G. F. Krotel, D.D., LL.D.

Philadelphia

—The Rev. William A. Heintz, formerly of Stroudsburg, was installed as pastor of the Church of the Covenant on Sunday, May 28. The Rev. I. Chantry Hoffman, president of conference, preached the sermon and performed the act of installation. Prof. Dr. Spieker preached the sermon in the evening. This congregation is one of the youngest in the city.

—A Lutheran Hospice, designed to meet the needs of young men who move into the city and whose wages will not permit them to take rooms in suitable boarding houses, will be opened by the Philadelphia Inner Mission Society in September at Twentieth and Race streets. A fine building that will accommodate forty-six young men has been leased for the purpose.

—A reception was tendered the Rev. C. J. Hirzel, on the evening of May 15, by the members of St. Paul's congregation, in commemoration of his fifteenth anniversary as pastor. A costly communion set was presented him by the Bible class, and a purse, containing $100, was given him by the congregation.

—Calvary Lutheran Church, Rev. Foster W. Gift, pastor, has added sixty-four new members this year and raised nearly $3,000. The congregation testified to their appreciation of the pastor's efforts by increasing his salary.

—The Church of the Atonement observed, June 4, the twelfth anniversary of the pastorate of the Rev. W. L. Stough.

Pittsburg

—The Rev. George J. Gongaware, the recently elected associate pastor of the First English Lutheran Church, began his work in his new field on May 14. The pastor of this congregation, the Rev. D. H. Geissinger, D.D., is slowly regaining his health.

St. Louis

—A statue of the late Rev. Prof. C. F. Walther, D.D., is to be placed in front of Concordia College, this city, as a companion statue to that of Luther, which was previously placed there. The "Luther and Walther Memorial Asciation" is back of the movement.

Washington

—A beautiful altar was presented to Zion's Church, corner Sixth and P streets, Rev. C. F. Bergner, pastor, by the nine catechumens confirmed on Palm Sunday.

—The new pastor of the Georgetown (West Washington) Church, Rev. D. B. Floyd, was installed Friday evening, May 26. Rev. Dr. Parson, of the Church of the Reformation, this city, delivered the charge to the congregation, and Rev. Dr. Dunbar, of Baltimore, and president of the Maryland Synod, that to the pastor.

—The new edifice of St. Mark's Church, Rev. J. Luther Frantz, pastor, was consecrated on the third Sunday after Easter. This congregation now has a church home opposite the National Museum and facing the Mall. The building, Romanesque in style, is churchly and beautiful. The property is valued at $30,000. Dr. Freas, president of the General Synod, preached the dedicatory sermon.

Baltimore

—Rev. H. D. Newcomer was installed pastor of Grace Church on May 28. The retiring pastor, Rev. W. S. Freas, D.D., delivered the charge to the pastor, and Rev. John C. Bowers delivered the sermon to the congregation. On Monday evening June 5, a reception was tendered the pastor and his family, which was attended by the congregation and many of the local pastors.

Cincinnati

—The tenth anniversary of the dedication of the new First English Lutheran Church, Rev. J. W. Kapp, D.D., pastor, was celebrated on Sunday, May 14. The sermon in the morning was preached by the pastor. At the evening service addresses were given by the neighboring pastors of Cincinnati and others.

Newark

—On Sunday, May 21, Grace Church, Rev. M. S. Waters, observed the tenth anniversary of the dedication of its church building with appropriate services. Rev. Dr. Laird, of Philadelphia, preached in the morning the historical sermon. In the evening Rev. A. Steimle, of Brooklyn, preached with great acceptance on "Redeeming the Time." At the reunion on Tuesday evening addresses were made by Rev. W. F. Bacher, president of the Synod of New York and New England, and Rev. Dr. G. C. Berkemeier. A special fund, now about $1,000, has been raised for the occasion.

Elizabeth

—The Bartholomew Swedish congregation has bought two building lots and intends erecting a new church edifice.

Buffalo

—The Swedish congregation; Rev. J. Nordling, pastor, has organized a mission at Niagara Falls. There is talk of selling the old church in Buffalo and buying a new one, also of beginning a new mission at a third point in Buffalo.

—With appropriate ceremonies, attended by a large congregation, the stately new church edifice of Trinity Church, Rev. F. A. Kaehler, D.D., pastor, was consecrated on Sunday, May 7. The festal sermon was preached by Rev. J. A. W. Haas, D.D., and the rite of consecration was performed by Rev. W. F. Bacher, president of the Synod of New York and New England. Nearly every Lutheran pastor in the city participated in the services of the day and the Monday and Tuesday evenings following. The building is an adaptation of the Tudor Gothic style, with walls of white Medina sandstone, trimmed with Indiana limestone. The interior is designed without columns or other obstructions in the nave, and is finished in Flemish oak. The altar is of marble, the pulpit of brass, the lecturn and baptismal font of bronze. The auditorium will seat 1,000 persons, and the well equipped Sunday school rooms in the rear will seat as many children. The total cost of land and building is $150,000.

Hartford

—The Swedish Lutheran congregation is reducing its church debt at the rate of $500 annually. The congregation has become strong enough to justify the employment of a student as teacher of the parochial school during the summer months. On Palm Sunday eighteen persons were confirmed, of whom two had been instructed in English.

New Haven

—On Easter Sunday the Swedish Lutheran congregation worshiped for the first time in the basement of its new church. The auditorium of the church will soon be ready for use.

Dayton

—The First Church has purchased a lot for the erection of its new edifice. The church building in which the congregation is now worshiping was sold last January for $126,000, but need not be vacated before August, 1906. This will give ample time to build the new church. The new site, for which the sum of $45,000 was paid, is one of the most beautiful in the city.

Minneapolis

—The St. Paul's Swedish Lutheran congregation is erecting a new and commodious church. About $6,000 has been subscribed and more is being solicited. The choir expects to raise enough money to buy the pipe organ.

Montreal

—A Montreal paper contains the following: The English Lutheran congregation which has made such phenomenal growth under the leadership of Rev. M. J. Bieber, has secured an option on some property situated on Mountain street, between St. Catherine and Sherbrooke. The plan is to purchase the property and use the lower part of the house as a lecture hall. It is not intended to build a church for a year or two. The congregation, which started in January with a membership of seven, now numbers 124 persons. In future it will be under the direction of Rev. Mr. Beck, who has lately arrived from Nova Scotia. Mr. Bieber leaves shortly for Hartford, Conn.

Denver

—Trinity Lutheran congregation consecrated its house of worship on May 7. Rev. J. O. Hougen, of Decorah, Ia., officiated.

Louisville

—On Sunday, May 28, the new edifice of the First English Lutheran Church, Rev. S. S. Waltz, D.D., pastor, was consecrated. The sermon was preached by Rev. S. A. Ort, D.D., and the rite of consecration was performed by the pastor. Several other pastors also participated in the services. The church, externally and internally, is one of the most attractive in the city. It is pure Gothic of the cathedral style. Its massive stone front, with two spires, gives it an imposing appearance. The interior is all the heart could wish. Everything is churchly, beautiful, and in the best of taste. The woodwork throughout is golden oak. The ten memorial windows are scenes from the life of Christ. Two large windows represent the Reformation, Luther and Melanchthon in the centre. The pulpit, lecturn, baptismal font, chancel and choir, with a beautiful altar in the centre, form a churchly scene that is most impressive. Over these is a great organ, which for power and beauty cannot well be excelled.

Miscellaneous

—The proposed Lutheran outing and reunion at Bellewood, N. J., on July 11, mentioned in a recent issue of The Review, has been definitely arranged for, and an invitation to participate has been sent to every Lutheran congregation in Greater New York, Jersey City, Newark, Elizabeth and all other towns and villages along the line of the Lehigh Valley Railroad as far northwest as Mauch Chunk. The park selected is an ideal spot for such an outing, and an attractive program of addresses and music is being prepared.

—The will of the late Charles W. Slagle, of Baltimore, Md., contained bequests of about $800 each to several General Synod institutions and benevolence boards. The total of the gifts is $7,500.

—The Lutheran orphanage at Muscatine, Ia., will soon have a new building to shelter its thirty-nine children and eight aged persons. The building will cost $28,000, of which amount $18,000 is already secured.

—The Summer Conferences at Northfield, in recent years, have been attended by a number of Lutherans. For the information of any who may be contemplating attendance this season the following is published: The season opens with a student gathering for young men (June 30 to July 9), for the purpose of deepening the spiritual life in American colleges and training students to lead in organized religious work. It is followed immediately by a parallel gathering for young women (July 11 to 20), which aims to do for young women what the Student Conference does for young men. Two days later (July 22 to 30) the purely technical school for Sunday school workers in America begins its second annual session. At the same time (July 24 to 31) the Women's Boards of Foreign Missions of the United States and Canada hold an interdenominational gathering for the study of missions and the training of mission leaders. These schools are world-wide in their application, and the courses in each are so arranged that anyone attending either school may attend the lectures in the other. Less than a week after they close the General Conference of Christian Workers (August 4 to 20), the best known and perhaps the most influential assembly of the summer, will bring together teachers and preachers from all parts of the globe. This conference will be followed, as in former years, by a series of post conference addresses, lasting this year until September 15. For the entire six gatherings constant effort has been made to secure only the most helpful and conservative speakers. Each assembly will have its particular leaders, versed in the particular work for which it stands, while the General Conference will unite the several branches. A few of the speakers already secured are: Rev. Endicott Peabody, Rev. G. Campbell Morgan, John R. Mott, John Willis Baer, Robert E. Speer, Prebendary Webb-Peploe, Rev. Prof. James Denney, D.D., Rev. A. T. Pierson, D.D., Principal R. A. Falconer and Rev. Johnston Ross.

Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK.

—The State executive committee has voted to hold the twelfth convention of the Luther League of New York State in St. John's Lutheran Church, Hudson, Rev. Paul W. Koller, pastor, some time in September or October. The committee is now at work on the program, and would be glad to consider any suggestions as to subjects and speakers from the members of the State League. Suggestions should be sent to the president at Valatie, N. Y.

New York City District

—The District League has arranged an outing for June 24 to the Wartburg Orphan Farm School, where the afternoon and early evening will be spent. Special chartered trolley cars will leave Third avenue and 129th street at 1

p. m. and 2 p. m. The fare will be 40 cents. Arrangements are also being made through the League by several of the churches in the city to participate in the Lutheran outing at Bellewood, N. J., on July 11.

—The annual meeting of the Luther League of St. James' Church, Dr. Remensnyder, pastor, occurred on Thursday evening, June 8. The following officers were elected: President, I. Searles Runyon; vice president, Edwin Henes, Jr.; recording secretary, Miss Louise Metz; corresponding secretary, George C. Brimer, 105 East Ninety-sixth street; treasurer, Miss Mabel Remensnyder. Sixteen new members have been received during the year, thirteen of whom were members of the catechetical class confirmed on Palm Sunday. An author's reading, by Mr. Irving Bacheller, was recently given under the auspices of the League.

—The Luther League gave a reception to the newly confirmed of Bethany Church, Rev. William Freas, Jr., pastor, on May 10, at the conclusion of the congregational meeting. Rev. Dr. G. U. Wenner, president of the New York and New Jersey Synod, addressed the congregation that evening on "Deaconess Work." Bethany Church is prospering.

—The annual election of officers of the Luther League of Holy Trinity Church, Rev. Dr. C. Armand Miller, pastor, held May 9, resulted as follows: President, William Gaskell, Jr.; vice president, G. E. La Follette; recording secretary, Adrian C. Adams; corresponding secretary, Miss Anna Anger, 73 East Eighty-fifth street; treasurer, Miss Adele Stephan.

Brooklyn District

—A special meeting of the Brooklyn District League was held at Holy Trinity Church, Rev. A. Steimle, pastor, on Tuesday evening, June 6, to consider the question of participating in the Lutheran outing at Bellewood, N. J., on July 11. The plan and object of the outing were explained by Mr. I. Searles Runyon, chairman of the committee of arrangements, and the League adopted a resolution commending it to the Leagues and churches in Brooklyn. The League will distribute information about the outing and contribute as much as possible to the success of the enterprise.

—The Luther League of the Church of the Messiah, Rev. S. G. Trexler, pastor, celebrated its fifth anniversary on May 15. The principal address was delivered by Mr. E. F. Eilert, A.M., editor of The Review. In the five years of its existence this League has contributed nearly $1,000 to the various uses of the church, and has been the acknowledged instrument in securing and educating in religion some of the most efficient young workers in the church.

Rhinebeck District

—The twenty-eighth convention of the Rhinebeck District League was held on May 23 in the Lutheran Church at Saugerties, Rev. C. Krahmer, pastor. About seventy-five delegates and visitors, representing eleven of the fourteen societies in the district, were present. The Y. P. S. C. E. of Woodstock Lutheran Church, Rev. Walter Fredericks, pastor, was received into membership, and the resignation of the Red Hook Society accepted. The extension committee was authorized to purchase literature for use in their work, an example which every district could follow with profit. Papers were read by Rev. Walter Fredericks, subject "Bible Study and Christian Growth," and by Mrs. G. B. Hiller, of Athens, subject "The Sunday School and the Young People's Society," the latter written by Mrs. Helen D. Richelin, of Valatie. Rev. W. H. Stults gave a very complete report of the Buffalo convention. In the evening Rev. A. F. Walz, of Troy, delivered an address on "Profit or Loss to the Worker." The officers elected were: President, John M. Shook, Hudson; recording secretary, Lewis H. Kleeber, Jr., Saugerties; corresponding secretary, Mrs. A. R. Pardee, Rondout; treasurer, William G. Van Hoesen, Athens; delegates to next State convention, Rev. Christian Krahmer, Saugerties; John M. Shook, Hudson; Rev. L. D. Wells, D.D., Rhinebeck; Miss Ruth M. Bunk, Viewmonte; George L. Snyder, Rondout. Pastor Krahmer and his people were very highly complimented by the delegates for the splendid entertainment given to the convention. Every possible need and wish of the delegates seemed to have been anticipated.

Albany District

—President Reynolds, of the State League, visited the Y. P. S. C. E. of Melrose, Rensselaer County, on June 4, and spoke on the work of the League, and extended the society an invitation to unite with the Albany District. Rev. E. L. Driebellis is the pastor of the church, and his society is a strong, working society.

Rochester District

—The young people of the First Lutheran Church at Dansville, Rev. R. T. Vorberg, pastor, expect to organize a Luther League in the near future.

Syracuse District

—The District Luther League of Syracuse and vicinity held a large and very enthusiastic meeting on May 25 in the First English Lutheran

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Church, of Syracuse. The meeting was the most successful one the League has held in several years. Delegates were present from the Leagues of Mt. Tabor Church, St. Paul's Church, the Church of the Redeemer, First English Lutheran Church and St. Paul's Church of Oswego. There were also present members of the Leagues of St. John's and St. Peter's churches, which, however, are not connected with the District League at present. At the business session, which was held first, the members of the executive, credential and extension committees were appointed for the year, and miscellaneous business transacted. The business meeting was followed by a rally meeting conducted by Rev. F. E. Oberlander and Rev. W. C. Drach. An address on "Service" was delivered by Rev. Richard Schmidt, who said that service is at once a punishment, a duty and an honor. The subject was well developed, and the delegates received much benefit from his words. Rev. F. E. Oberlander, who is about to leave the city, also made a few farewell remarks. He has been one of the best and most interested workers in the League, and will be missed. After the rally a social hour was spent in the church parlors. Refreshments were served. Piano solos, violin solos and recitations were also given by some of the Luther Leaguers.

Buffalo District

—The Luther League of Buffalo will hold their outing at Bellevue Park July 8.

NEW JERSEY.

—A successful and representative rally of young people of the churches of Elizabeth, Greenville, Hoboken, Jersey City and Newark was held Thursday evening, May 18, in the parish hall of the German Lutheran Church, Elizabeth. The rally was under the auspices of the Luther League of New Jersey, while the local arrangements were made by committees from the Young People's Union of the German Church and from the Luther League of Holy Trinity Church. The meeting was opened by Mr. Wm. C. Robins, who introduced the State president, the Rev. Chas. T. McDaniel, of Hoboken, as the chairman. Addresses were delivered by President McDaniel and by Pastors Fischer, of Elizabeth; John E. Heindel, of Greenville, and M. S. Waters, of Newark. Instrumental musical selections were rendered by the trio, Henry Frank, Charles Otto and Harry Weber. The offering was placed in the treasury of the State League and will be devoted to the General Secretary's Salary Fund of the League of America. The room where the rally was held was tastefully decorated with flowers and with the colors of the League. Following the program a social hour was spent, during which refreshments were served. In addition to the pastors mentioned Pastor E. E. Neudewitz, of Jersey City, in whose church the next convention will be held, and Pastor Krapf, of Elizabeth, of the executive committee, were present. Regrets at being unable to attend and greetings were sent by Pastors A. Aaron, of Passaic, and M. L. Snyder, of Saddle River, and by Mr. Louis van Gilluwe, of Ocean Grove.

—On Monday, May 1, the Luther League of

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the Church of the Atonement, Asbury Park, entertained the State president, Rev. Chas. T. McDaniel. The meeting was held at the home of Mr. Louis van Gilluwe and was well attended. After the regular business session Rev. McDaniel delivered an address of advice and encouragement. Rev. Geo. A. Genzmer, president of the local society, responded. Refreshments were served and a social hour enjoyed.

PENNSYLVANIA.

Philadelphia District

—The May convention of the Luther League of Philadelphia was held in All Saints' Church, Rev. H. E. Clare, pastor, Tuesday evening, May 23. Delegates were present from nearly all the Leagues of the city, and all seemed to enjoy the meeting greatly. An open parliament on submitted questions was conducted very acceptably by Rev. Chas. L. Fry. A number of matters of vital interest were discussed, affording those not well acquainted with League work an excellent opportunity to familiarize themselves with it.

Upper Lehigh Valley District

—The twenty-second semi-annual convention of the Upper Lehigh Valley District Luther League was held in Trinity Lutheran Church, Lehighton, the Rev. J. H. Kuder, pastor, May 23 and 24. The eighteen societies of the district were represented by eleven pastors and forty-three delegates, besides many visitors. The church was very tastefully decorated with flowers and Luther League colors. At the opening session the pastor loci heartily welcomed the delegates, and the president, Rev. M. B. Schmoyer, made a fitting response. The reports of the various officers were then made, after which the following officers were elected: President, Rev. Frank S. Kuntz, Lehighton; vice president, Rev. J. H. Kuder, Lehighton; secretary, Miss Grace A. Lauer, East Mauch Chunk; treasurer, Mr. Wm. Ripple, Oneida; statistician, Rev. W. Penn Barr, Weatherly. At the afternoon session Miss Jennie Veil, of White Haven, read a paper on "What Constitutes Proper Material for a Literary Program." "The Best Way of Using the Luther League Topics" was presented by Miss Minnie Sibbach, of Mauch Chunk. Miss Mary Snyder, of West Hazleton, read an interesting paper on "The Luther League as a Supplement to Catechetical Instruction." An excellent paper on "Desirability of the Proper Use of the Luther League Reading Course" was read by Miss Hannah Koch, of Hazleton. At the evening session interesting addresses were made on the following subjects: "The Dangers Confronting Our Church at the Present Time," by Rev. H. H. Bruning, D.D.; "The Church's Duty to See that the Ranks of the Ministry Remain Filled," by Rev. C. A. Kerschner. At the Wednesday morning session Mr. Chas. Brighthaupt Drums gave a very interesting talk on "A Live Luther Leaguer"; Miss Mary Stiehling, Freeland, read a paper on "Has the Luther League Fulfilled Expectations?" All the papers were followed by interesting discussions. Rev. C. A. Kerschner was elected delegate to the State convention at Williamsport. The Luther League of Grace Church, Lehighton, was received into the District League. The full amount, $115, pledged by our Central for a room in Luther League Hall, having been paid, the League decided to collect a 5 cent per capita offering from each local League toward the building fund of Muhlenberg College. Committees were appointed for the upper and lower ends of the district to arrange rallies commemorating the tenth anniversary of the organization of the National League. The Upper Lehigh Valley League will hold a joint rally with the Northeastern District League at some resort during the coming summer. The next convention will be held at White Haven.

Lancaster District

—Zion's Luther League, Leacock, after a suspension of more than a year, owing to the absence of a pastor, has reorganized and taken up the work with encouraging prospects. This society has now decided to hold regular devotional meetings every Sunday evening, and is giving close attention to the League Topics. This is proving very satisfactory.

Lebanon

—The Luther League of St. James' Church, Lebanon, Rev. H. Branson Richards, pastor, invited the young people of Salem and Trinity congregations of Lebanon to a joint meeting on Friday evening, May 20. It was the first meeting of the kind ever held by Lutheran Young People's societies in Lebanon, and attracted a large and interested audience. The literary and musical program arranged by the Trinity Y. P. S. was excellent. The speaking was in charge of the Luther League of St. James, who invited A. Raymond Bard, Reading, president of the Luther League of Pennsylvania, to make an address. He chose for his subject "My Duty," dwelling briefly on various duties owed to man and God. He laid especial emphasis upon work among young men and the necessity of having a Luther League in every congregation, urging the young people there assembled to take steps towards organizing a District Luther League in that territory, which contains a number of unattached Leagues. After the program, the rest of the evening was spent in social converse. This was the first of a series of similar meetings that have been arranged, and judging by the interest and enthusiasm of those in charge there is no doubt but that it is going to have a good effect on Lutheranism in this rapidly growing manufacturing centre. It is confidently expected that the outcome of the meetings will be the organization of a strong District Luther League in this vicinity. The Luther League of St. James'

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Church was organized only two months ago, but it has already a membership of forty active workers. It maintains an attractive reading room and has already proven a great help to its devoted pastor, who has always been an enthusiastic Leaguer. St. James is the youngest of Lebanon's five Lutheran churches, having been organized just two years ago. It has a most attractive building in the form of a Greek cross, and its interior is thoroughly churchly. The congregation owns a fine, large lot adjoining its property, on which a large church will have to be built before many years elapse, if the present large increase in membership is maintained. The church is located in the very finest residence section of the city, and has been self sustaining from the start.

Pittsburg District

—The twenty-sixth semi-annual convention of the Luther League of the Pittsburg District was held in Grace Lutheran Church, Rochester, the Rev. F. A. Bowers, pastor, in the afternoon and evening of May 8. Almost every League in the district was well represented, while several displayed their enthusiasm by attending in a body. Through the excellent work of the extension committee three new societies were admitted to membership. The afternoon session was opened by Geo. A. Baldwin, Esq., president of the local League, who welcomed the delegates and friends of the convention in a most cordial manner. The topics for discussion at the afternon session were "Junior Work: Its Aims and Methods," by O. H. Bardo, president of St. John's Luther League, Pittsburg; "Missionary Work," by Miss Anna Keown, Allegheny; "Educational Work in the League," by Prof. Albert K. Heckel, Allegheny; "Spiritual Work," by C. W. Hess, of New Castle. These were all discussed in a manner that indicated great advancement in the different Leagues, and earnest efforts and untiring zeal on the part of the wide awake Luther Leaguers. Arrangements are being made for a grand rally and reunion to be held at Rock Springs July 11. Encouraging reports were made by the delegates, showing increased membership contributions and general activity throughout the district. It was decided that the November convention be held in East Liverpool, Ohio. Following the afternoon session, a luncheon was served by the local League in a tent on the lot adjoining the parsonage. During the intermission visits were made to the Passavant Home and other points of interest in the beautiful Beaver Valley. The vesper service was conducted by the Rev. J. M. Guss, of Etna, president of the District League, and the address of the evening was made by Rev. R. R. Durst, of McKees Rocks, on "Responsibility of the Lutheran Church in America." After the evening session the Pittsburg delegates returned to the city on a special train. This was the most successful convention that has been held in this district in recent years.

—The Parish and Mission Society of the First English Lutheran Church, Pittsburg, the Rev. D. H. Geissinger, D.D., pastor, recently elected the following officers: President, A. W. Smith; vice President, Chas. W. Fuhr; secretary, Miss Hattie J. Fuhr; treasurer, Miss Annie Sheafer, and organist, Miss B. A. Barry. A fine address on "Will Japan Become Christian," by Miss Davis, of this city, who was for seventeen years (1880-1897) a missionary in that interesting country, was delivered before this society recently.

OHIO.

—The new officers of the Calvary Luther League of Chillicothe, Ohio, are: President, Otto Larrick; vice president, Miss Mina Rapp; secretary, Miss Mary Herrnstein; treasurer, Carl Hagemann.

ILLINOIS.

—The annual convention of the Luther League of Illinois will be held in the large Swedish Church, Moline, Tuesday and Wednesday, September 12 and 13. The theme to be carried out by the program is "Of the Church, by the Church, for the Church."

Chicago District

—The spring convention of the Luther League of Chicago was held in St. Simon's German Lutheran Church, Rev. C. K. Knudten, pastor, Monday evening, May 22. The beautiful church was crowded and the program interesting and profitable. A sermon by Rev. L. Harrisville and an "Open Parliament" were the principal features of the program. The League has arranged for an excursion on the fine new steel steamship Indianapolis to Michigan City, Ind., for July 22.

MINNESOTA.

Twin City District

—The fourteenth semi-annual convention of the Twin City District Luther League was held in Trinity Norwegian Lutheran Church, St. Paul, on Monday, May 22. Fourteen societies sent delegates, and one new League was admitted to membership. At the morning session Rev. C. E. Sybilrud extended a welcome to the delegates and visitors, and delivered a brief address on "Faithfulness." The president responded. Mr. Edward Rustad read a paper on "Is the Luther League Bearing Fruit?" This was followed by testimonials from various Leagues, showing practical work done. At the afternoon

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session the following well prepared papers were read: "The Junior Luther League," by Miss Lillian Inamme; "What Part Should the Pastor Take in Devotional Meetings?" by Nels Jensen; "The Development of Latent Talents in the Luther League," by A. M. Knutsen. Delegates took an active part in the discussion of these topics. Resolutions on the death of the recording secretary, Miss Ida Pusch, were adopted. Miss Stearns was elected to fill the unexpired term. The committee on inner missions, elected at the preceding convention, reported an effort to interest all Lutheran Churches in the city before any definite work was begun. Harold Jensen, Mrs. L. B. Shotwell, Miss Cederblade, Mr. Krafve and Mr. Knutsen were elected delegates to the State convention. Rev. Jens Roseland, of Austin, delivered the address of the evening on "Wisdom and Books." The choir rendered special music, and the convention closed with the Luther League Rally Hymn.

CANADA.

—A Luther League was organized May 2 in the English Lutheran Church, Montreal. Monthly sessions will be held for business and weekly meetings on Sunday before service for devotion, the discussion of the topics and the study of the doctrines, needs and history of the Lutheran Church. The first Sunday session will be devoted to an explanation and study of our Church services.

—The pastorate of the Church of the Holy Communion, Harrisburg, Pa., was assumed by the Rev. Charles Krauth Fegley on June 1. He formerly served Emanuel's Church, Allegheny, Pa.

OHIO.

Mansfield District

—The second annual convention of the Mansfield District Luther League was held June 2 in the Lutheran Church at Galion, Rev. A. A. Hundley, pastor. This District League was organized August 13, 1904, when the following officers were elected: President, Rev. A. E. Renn; vice president, Rev. C. E. Gardner; secretary, Mr. John Kramer; treasurer, Rev. A. A. Hundley.

ILLINOIS.

Fox River Valley District

—On Tuesday, May 16, occurred, at Elgin, a rally of the Fox River Valley District, which proved a great inspiration and help to the cause. An address of welcome was made by Rev. Ditman Larsen, and Rev. W. H. Blancke, of Davenport, Ia., delivered the principal address on the duty of Lutherans to their Church and religion. He enjoined the translation of God's Word into everyday life; the education of the children, so that religion may become a part of their very life; a steady progress in power, so that our Church may take its place and do the work in America that it is clearly fitted and destined to do. The Luther League's part in the work that has been done in recent years in these directions was liberally recognized, and encouragement to continue the effort and increase the efficiency was given.

—Students from the Hauge Norwegian Seminary at Red Wing have been so active in preaching the Word at the "State Training School" that seven young women asked to be baptized, and after instruction by Rev. Mortwedt were received into the Church on Palm Sunday.

Low Rate Tour to Denver

On account of the Epworth League International Convention, to be held in Denver, Col., July 5 to 9, the Pennsylvania Railroad Company has arranged a tour to Denver under its Personally-conducted System. A special train of high-grade Pullman equipment will leave New York on Monday, July 3, arriving Denver at 12.30 noon on Wednesday, July 5. Tickets covering round trip transportation, Pullman accommodations (one berth) going, and all meals in dining car when traveling on special train, will be sold at the following *very low rates:* New York, $63.50; Philadelphia, $61.75; Baltimore, $60.00; Washington, $60.00; Harrisburg, $59.75; Williamsport, $59.75; Altoona, $58.75; and at proportionate rates from other stations.

These tickets will be good for passage to either Denver, Colorado Springs, or Pueblo, and will be good for return passage on regular trains to leave either of the above mentioned points not later than July 14. Deposit of tickets with Joint Agent at either Denver, Colorado Springs, or Pueblo not later than July 14 and payment of fee of fifty cents secures an extension of return limit to leave either of the above points not later than August 8.

These liberal return limits will enable tourists to take advantage of the many delightful side trips to resorts in the Colorado Mountains, the Yellowstone Park, the Grand Canyon of Arizona, and the Lewis and Clark Exposition at Portland, for which special reduced rate tickets will be on sale at Denver, Colorado Springs and Pueblo.

For further information concerning specific rates, stop over privileges and returning routes, consult ticket agents. A descriptive itinerary will be mailed upon application to Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

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Queries for Bright Young Lutherans

Did you ever hear of Arius? Who was he?

Did you ever know that Constantine was the first Christian emperor? When and where did he live?

What kind of man was Mohammed?

Who was the older, Luther or Melanchthon?

Who died first, Luther or the Emperor Charles V?

What, in your opinion, was the best thing that Luther ever did?

How long is it since Muhlenberg came to America?

What did Luther mean by the "right of private judgment?"

What did the Peace of Westphalia bring to an end?

Why was the Augsburg Confession read before the Emperor? Who was the Emperor at that time?

An outing among the pretty surroundings of town or country would doubtless prove delightful and instructive, especially if led by some experienced naturalist, who could tell of the trees, flowers, birds, etc.

Choice Thoughts

Since God has made me a Christian, the spirit of Christ has made me a missionary.

Since God has given me Christ, I will share my gift with all.

Doing like Jesus is the best proof of being in Jesus.

A Suggestion as to Marking the Attendance

One good way of keeping a roll of the members and of marking the attendance is the making of the matter a department of the work in the hands of a faithful member or two. The Juniors as they arrive are met at the doorway by this committee (or in an anteroom, if possible), and each recites a verse of Scripture as the name is recorded, receiving therefor a ticket. A sufficient number of these entitles the winner of them to a reward, but the tickets should not be transferred, one to another.

The roll of names may be entered in book form, but the best plan is, doubtless, a chart, to be hung upon the wall and the attendance of each one noted by a star, or seal, or other bright mark, placed on the line opposite the name of the Junior.

The object of this plan is to save the time required to call the roll during the meeting.

Subjects for Essays

Should Christian nations go to war with each other in these modern days?

Should a promise made be broken, if it is found that the promise is a wrong one?

The advantages of reading our Lutheran literature.

Notes

The mission of the Junior League work is growing more and more thoroughly understood all over the country, and its value to the congregation as a factor in the work is being better comprehended.

"Our League has about sixty members. How many has yours?"

Our distinctive color among the Leagues of the district is red. Others are yellow, white, blue, black and yellow, etc. In this way we distinguish the members of the various Leagues at joint meetings.

There is no prettier badge to be found anywhere than the gold encircled, inlaid white rose, bearing its cross-inscribed heart. It is pleasant to meet them in going from point to point in city and country.

A "feast of ingathering" would be a pleasant and profitable feature of the year's work.

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